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A

MODEST DEFENCE

OF

G A M I N G.

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L O N D O N:

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EDWARD TEEGOM





A

# MODEST DEFENCE O F G A M I N G.

**O**F all the zealous Efforts that have been made by the Reformers of this Christian Age to check the progress of Vice and Immorality, the Clamour against *Gaming* hath met with the greatest Number of Voices to support it: the Journalist worries it from the Press: the Preacher curses

cursets it most devoutly from the Pulpit ; and to crown all, the Tragedian thunders against it from the Stage. This last courageous Author, in the hurry of his Valour, disdaining the Precaution of most Heroes, who have usually entered upon these Adventures, cased in Poetry, and armed at all points with Rhyme and Metaphor, fallies out with no earthly Weapon but honest blunt Prose, upon the old Scheme of fighting Giants, and taming Monsters. But first he sends out his little Dwarf of a \* Prologue, to challenge the *Hydra* from her Den, and to desire she would come out and be tamed : they meet, and after a Fight of three Hours, the Monster having received some secret Wound, nobody knows where, falls down and expires. So

*Moore*

\* Our Author, Sirs, is come a Monster-taming  
Arm'd at all points against the *Hydra*—Gaming.

Prologue to the *Gamer*.

*Moore of Moore-Hall*  
*With Nothing at all*  
*Hath slain the Dragon of Wantley.*

But in the Name of *Fortune* what has the *Society of Gamesters* done to provoke all this Violence? If the Zeal of Gentlemen lies upon their hands, let them however employ it upon its proper Objects. There are Vices at least as epidemic as *Gaming*, and far more pernicious, that may employ all the Wit and Genius any modern Author has to spare. •Hath Extortion been banished from the Seat of Trade; Perjury from the Courts of Justice; or hath *Covent Garden* been destroyed by Fire from Heaven? What Wisdom is it to connive at these Enormities, and vent our Spleen upon an innocent Diversion, which, if an Infirmity, is surely the Infirmity of Noble Minds?

That

That this Cause should hitherto have wanted Advocates, will, no doubt, appear singular: for though the Professors themselves are not at leisure to deal in Controversy, it might be expected their Dependents would take the Pen in their behalf. However, since Gratitude has not done them this good Office, Justice shall: and I hope those noble Personages will interpret with their usual Candour the Intentions of one, who honours them for their Principles, though he is a Stranger to their Persons: Principles that open and enlarge the Soul: dear to Philosophy, because they are founded in the Contempt of Worldly things; Friends to Policy, because they make Money circulate, and teach Industry the way to thrive; something allied to Religion too, for *they fill the Hungry with good things, and send the Rich empty away.*

In

In order to set this matter in the clearest Light, I shall fairly state and answer those Objections that are made to the *Gamester*, consider'd as Master of a Family, and Member of the Community; that we may see how far his Profession can be thought to affect either Domestic Peace, or Public Happiness: after which I shall briefly enumerate the Advantages that result from this Practice, which either Carelessness hath overlooked, or Prejudice misconstrued.

And first it is represented as matter of Scandal, that a Gentleman should indulge himself in a perpetual Course of licentious Diversions, while his Lady is left to bear the Burthen of Family-œconomy, and repining for the loss of that Tenderness to which she hath an undoubted Claim.

Here I observe, how difficult it is for *Englishmen* to preserve Reverence, or even common Modesty, when they are

B discoursing

discourſing of their Superiors. Here is the whole Body of the Female Nobility and Gentry ſtigmatiz'd in a Lump, as if they ſubmitted to the vulgar Drudgery of inspecting the Accounts and Morals of their Families: Such Calumnies as these are not the leſs injurious to Decency, be-cause in this Country of Freedom they may be vented with Safety, neither is it any ways fit, that Characters of this exalted Rank ſhould lie at the Mercy of the vulgar Herd, who judge without Distinction, and censure without Feeling.

As to the other Chimæra, that Women of Quality ever repine for their Husbands Absence, or that one ſingle ſtraggling Idea ever went in ſearch of them, or their Amuse-ments, their Business or their Company, I can only wonder, where it found an Imagination to harbour it. Is any one ſo wild to conceive that *Numbers* marry for any other Purpose than to get a Separation as fast as poſſible? Some wed for a Title; ſome are weary of

of a Mother's Leading-strings ; some *settle in the World*, that they may run loose about the Town, and indulge the Marriage Liberties : 'tis the Lawyer, not the Priest, tyes the Knot : they mortify for the present, to have Pleasure in Rever-sion.

But the strongest Objection against this Commerce in the Eye of the World is still behind ; and that is, Allegiance to the higher Powers : for there reigns in this Island a Monarch, who unfortunately could not be prevailed upon to abdicate at the *Revolution*, though he had always claimed and exercised a dispensing Power : the Prince I mean is *Fashion*. His Laws differ in one respect from those of the *Medes* and *Perians*, for they altered not, whereas *his* are shifting every Hour ; but they agree in this Point, that whoever opposes them had as good be cast into the *Den of Lions*, and devoured out of the

way, for no human Creature will give him Countenance or be seen in his Company.

This Prince like a wise Legislator, hath built his System of Government upon the old Foundation of Rewards and Punishments. The Ladies of *England* enjoy from *Fashion*, as the rest of us do from the Common Law, certain Rights and Privileges, that are not to be forfeited except by their own Consent. It would be needless to recite them at present; they are contained at large in the *Grand Charter* *Fashion* gave his Subjects; they on their side engaged to submit their Thoughts, Words, and Actions, to his Direction, and to do him Homage as their Liege Sovereign. From this short Sketch it will be easy to point out the Consequence, if any Woman of *Fashion* were to commence an Acquaintance with her own Husband: she would be excommunicated from every Assembly

Assembly in Town, and her Name expunged from the Catalogue of human Beings.

Gentlemen therefore may well be excused for not obtruding Visits, which are *unconstitutional*, and *void in themselves*; neither ought the *Gamesters* in particular to be taxed for Principles which they only hold in common with all Persons of Figure and Taste.

It is further alledged against the Practice of *Gaming*, that the Heirs of great Families are often ruined by the Vices of their Parents, and reduced from a State of Affluence to struggle against Poverty with a Spirit broken by Disappointment.

Let us argue this Matter calmly. The Mischiefs of a vicious Education are universally lamented; and I hope all will concur to apply the Remedy, wherever found, without

without any Mixture of Passion and Pre-judice. I say then, it is one main End of the wise Institution of *Gaming*, to prevent or correct the Effects of a vicious Education, and to secure our Youth from Intemperance by the salutary Restraints of Want and Poverty. It is the Confidence of inheriting great Estates that naturally begets Idleness and Debauchery; and do we censure those whose unwearied Practice it is to abate this Confidence? It is to this *independent Spirit* we owe the Existence of those Creatures that walk upright, and are call'd *Bucks*: and from this is derived that monstrous Brood of *Country Squires*, whose sole Business and Pleasure it is to kill *Foxes*; a Practice that cannot easily be justified either to God or Man, because those Animals do less Mischief in a Manour, and are a far more rational Vermin than themselves.

But

But if the Principles of *Play* were duly attended to, the Heirs of *Gaming-Families* would reflect on their precarious Situation, and shelter themselves in some Liberal Profession: they would consider, that Industry and Application might set things right, and make them almost as rich as their younger Brothers. Interest would charm them to Virtue, though they had stopt their Ears to Reason and Conscience: For all *Well-bred Persons* are agreed to detest Poverty more, if possible, than Learning itself.

Still it will be urged, that the Daughters of *Gamesters* are unprovided for in this Scheme, whom Custom, if not Nature, hath barred from all Resources of Industry, except such as are beneath the Dignity of noble Birth; and therefore in the Case

above-

abovementioned, they are inevitably exposed either to Poverty or Contempt.

'Tis confessed their Education differs from ours: they cannot flourish at the Bar, or bluster in a Campaign: but they may exercise their Genius at *Whist*, or their Courage at the *Brag-Table*; the Card Assemblies are still open to their Industry; the noblest Scene, wherein the Female Talents can be exerted: neither is any great Fund necessary for this, if we consider the known Prerogatives of the Sex: when they win, they have speedier Payment; when they lose—*they have longer Credit*. And certain it is, whatever Pain it may give us to confess it, the Ladies have the *Powers* of Gaming in greater Perfection than the Men: what Enthusiasm in their Hopes! what Judgment in their Fears! what Skill in changing Places and veering about, when the Wind of Fortune

Fortune is in their Teeth ! how dextrously do they shuffle ! how critically do they cut ! how do they penetrate into an Adversary's Game,—*as it were with a Glance!* then they calculate ! thought cannot keep pace with them : doubtless they play the *Whole Game* with greater Success than we can pretend to do.

But supposing they had no Resource ; it is only a particular Instance of Distress from which no State hath been exempted ; an Accident by which the best Purposes of Industry and Virtue have sometimes miscarried : it is no disgrace to a *Gamester* that he is foiled by Fortune, who hath *lurched* Generals in her time, and Statesmen too when they have looked wisest.

Some like *Roderigo* to put Money in their Purse have sold all their Lands : why not ? Gaming like the Law abhors Perpetuities. Property is in constant

Circulation ; but then, like the Sea, what it loses on one Shore it gains on another ; and if some few can be mentioned whom *Play* hath reduced to Beggary, I could engage ( if it would not offend their Modesty ) to name many more whom it has *taken out of the Mire to set them with Princes.*

Now to view this Affair in another Light : Pray where is the Difference in point of Morality, between the *Gamester* that trafficks with his Stock at home, and the Merchant that sends it abroad on foreign Ventures ? But it will be asked, “ Do I call the Profession of “ *Gamesters* a Trade ? ” Yes certainly ! one of the most flourishing in the this Kingdom. And if they should get themselves erected into a Corporation, 'tis what I have long expected, and they cannot do a better thing. But to proceed : the Situation of our Country inclines

clines us to Commerce, and the Genius of our People determines them to Play. The Merchant often risks his whole Effects in one Bottom, and the Gentleman often hazards all his Estate upon one Rubber: 'tis true they are both liable to the Strokes of Fortune: for one cannot command the Winds and the Waves, any more than the other can the Aces and Honours; but their Designs are the same, equally tending to advance their Family, and to serve their Country. The whole Distinction is, that when the fatal Stroke happens, one is styled a Bankrupt, the other a *Cull*: but for my own part I must be indulged in calling the Gamester under those Circumstances a *Broken Merchant*, because it was the Term we used at School when a Boy had lost all his Marbles.

But now, to see the different Treatment the misjudging World affords to

these two baffled Adventurers: one is received with Pity, the other with Infamy; neglected by his Friends, insulted by his Enemies, despised by all.—This is the Reward of distressed Merit in this *Northern Climate*! These are the Fruits a Gentleman is to expect after having sacrificed his Time, Health, and Quiet, in the Prosecution of a noble Scheme, merely because he has happend in the Experiment to beggar himself and his Posterity.

But I hope these Gentlemen when they are brought to a Situation wherein they shall no longer *choose to be popular* I trust, they will apppeal from the Clamours of the Multitude, to the still Voice of their own Conscience—And when they shall hear themselves traduced as Poisoners of Morals and Corrupters of Youth, they will lay their Hands upon their Breasts ( where they will be sure

to

to find all quiet ) and reflect that all this  
happened to *Socrates* long ago.

I now come to those Objections wherein the *Gamester* is taxed as an Enemy to the general Good of the Community. And first, those old-fashioned Politicians ( there are not many of them left ) who think Righteousness exalteth a Nation, are in Pain for the general Defection to Vice which *Gaming* occasions ; and they are grievously afraid that the horrid Oaths and Blasphemies which are daily vented, and numberless Frauds which are incessantly practised, will soon compleat the Measure of our Iniquities, and bring on the third Earthquake very shortly.

As to Oaths, the Objection I must needs say is frivolous enough ; for as all Persons are agreed, Gentlemen must swear somewhere, what is the matter whether it

it be done in the Progress of a Rubber, or an Intrigue, in *W—te's Chocolate-house*, or a Lady's Bed-Chamber? But for my own part, since Perjuries have been so freely *tolerated* of late, I thought ( and if I am wrong I beg Pardon for a very innocent Mistake ) I took it for granted that Oaths had been *allowed*, as tending to enliven Conversation, and to revive Eloquence.

The Supposition of Blasphemy must proceed from a want of Candour, which I hope few will imitate. Such Words should not be rashly applied to large Assemblies, where it is odds but far the greater Part are entirely innocent: for how can Men *blaspheme* a Power which they do not acknowledge to exist?

As to Frauds, they could never be suspected, if the Principles on which Gentlemen regulate

regulate their Conduct were once known, which I shall therefore take leave to disclose as briefly as possible.

It is agreed by Philosophers, there is a strict Analogy between the Natural and Moral Systems. Now as the Mass of Nature, according to *Aristotle*, is compounded out of four principal Ingredients, to which he afterwards added a *Quinta Effentia*, of more refined Nature and *occult Qualities*; so Morality is formed in like manner out of four Elements, which are vulgarly styled the Cardinal Virtues, besides which there is a *Quintessence* called *Honour*, for the use of the *Nobility*, *Gentry*,—but *No Others*; for thus the matter is ordered; the Mob content themselves with the Elements, leaving to the Quality the sole Possession of the *Quintessence*. As to defining it, I shall not set about

bout it for the present, nor in all Like-lihood for the time to come, it being a thing much easier to be felt than understood.—And here without the least Intention to offend the Clergy (for whose Function I have a sincere Reverence) I must have Permission to hint one thing.—It would be *well taken* if they would drop this Subject entirely in all their Discourses and Writings.—There is a secret Impediment in a Gown and Band, which disqualifies the Owner from saying any thing to the Purpose on this Head; for as a Noble Lord well observed, *Honour* should never be mentioned in the Pulpit, nor Religion out of it. Not that I think *Justice* should altogether be discarded; and I am of opinion that *Temperance*, with some few Improvements, might be made useful enough: but *Honour!*

By

*By Heavens it were an easy Leap  
To pluck bright Honour from the pale-fac'd  
Moon;*

*Or dive into the Bottom of the Deep,  
And pluck up drowned Honour by the  
Locks.*

Shakespear.

I hope no Man alive will say any thing  
against Honour in my Hearing.

It is likewise alledged that *Gaming* has  
a Tendency to destroy all Distinctions of  
Rank and Quality, for that many Persons  
of the most sordid and obscure Families  
are hereby introduced to Familiarities with  
the Great, by which the Dignity of the  
P--age is debased.

With submission I am of a different  
Opinion; I think the Dignity of the  
P--r--ge is most effectually debased by  
Pride, and exalted by Condescension. What  
can be more amiable than to see Persons

D of

of the highest Rank vying with each other to care for an unfortunate Man, that is making a desperate Push with the last Handful of Guineas he has in the World? Proposing Betts with so much *Affability*, taking his Money in such a *friendly* manner, and *administering the last Offices* to him with such a Fund of *Humanity*? I see no Justice in excluding every Stranger from an E O Table, that cannot produce a Pedigree traced from the Conquest: if he has the Dress, and Purse of a Gentleman, that is sufficient: as for a *full and true Account of his Birth, Parentage, and Education*,—let that be reserved for another Time and Place.

To say the Truth, these Questions about Family are more for Curiosity than Use, and do but serve to *delay Business*. For when a Dozen Carrion-Birds are met together in a Field, and get Scent of a Carcase, I never could observe

observe them debating whether it were an Horse or an Ass they were about to devour : all they do is, to vote themselves hungry, and fall on without farther Ceremony.

Lastly, it is urged, the Example is pernicious : Vices of Quality naturally descend to a lower Sphere, and infect those, who can easily learn the Corruptions, without having the Resources of Wealth ; from whence Violence and Rapine are practised, as the only means to feed Riot and Extravagance.

I am afraid this Reasoning will prove rather more than it intended ; for at this rate Gentlemen must restrain their own Pleasures for the sake of other People's Morals. Men of Wit and Spirit *about Town* must give up Genius, Fire, Vivacity, and all the Refinements of Life, in order to save the Souls of

half a Dozen Beggars. A very hopeful Scheme truly ! But I doubt the *Gamesters* will hardly be at leisure to consult the Scruples of others, for this manifest Reason ; because they have hitherto had none of their own : neither are their Consciences of that puling kind, that will submit to be fed with this *Milk for Babes* :—they have Digestion for stronger Food.

Having thus far cleared the *Gamester* from those Imputations, that might affect him in his private and publick Capacity, I shall now proceed to mention some Advantages that result from this Practice.

One great Advantage of *Gaming* is, that it teaches us to bear up against the Charms of Wealth, and Terrors of Poverty. For my own Part it hath seriously affected me to reflect, that Money,

Money, the grand Source and End of all human Counsels, the Corrupter of Patriots, and Divider of Princes, for which Beauties languish, Heroes fight, and Sages write upon Virtue ; should come to be utterly disregarded as a Thing of no Esteem amidst a general Dissolution of Morals, and in the Dregs of Time. There have been Philosophers who have despised Riches, when they could not get at them ; and some, who have advised the World to despise them, while they have been hoarding themselves. But no Age except the present hath produced Spirits aspiring to *this* high Perfection ; that have courted Poverty in the midst of Plenty ; renounced Ease, when they were born to Luxury ; and harassed their Constitutions to effect Designs, which the rest of Mankind, wholly blinded by Prejudice, are sure to consider as infamous and detestable.

Having

Having mentioned Philosophers, I cannot find in my Heart to proceed, without considering from what Sect among the Ancients, the Principles and Tenets of our modern Gentlemen seem to be derived: and upon mature Reflection I find they are built upon the Ruins of the Cyrenäic, the Founder of which was *Aristippus*, the finest Gentleman of his Age; and no doubt a Gamester. And whoever has turned his Thoughts to examine the Conduct and Opinions of that Philosopher, as they are delivered to us by the most authentic Writers, will find the Parallel striking enough to justify a longer Digression than I at present design to make.

And first, *Aristippus* was celebrated for his uncommon Contempt of Money; for being on a Journey, and finding his Attendants lag behind, too heavy laden

laden with Treasure, he ordered them to leave it in the Desart, and pursued his Way without it.

— *Servos projicere aurum  
In mediâ jussit Lybiâ.*

— *The Slaves at his Command  
Scatter'd his Gold on Lybia's barren Sand.*

In Imitation of which Proceeding, his Followers among us shew the utmost Forwardness to *divest themselves of that Incumbrance* as fast as possible.

Some Persons have been surprized, how our modern Gentlemen can sustain that Character under the strange Variety of Dress that *Fashion* prescribes. What a different Appearance is made by the same Individual, when you see him sauntering in the *Mall*, and lounging in the Play-house? Yet still the Gentleman

Gentleman appears through all. All which is directly traced from the Pattern of *Aristippus* : sometimes he made a Figure in purple Robes ; and often, as \* *Diogenes Laertius* observes, he would walk about with a *Newmarket Switch* in his Hand, his Hair in Papers, and his Hat in the *Ancaster Cock* :

*Quidlibet indutus celeberrima per loca vadet,  
Personamque feret non inconcinnus utramque.* Hor.

*His Dress tho' varied fix'd the public Eyes,  
And shew'd an Elegance that mock'd Disguise.*

*Aristippus* had a wonderful *Penchant* toward the Fair Sex : he would ride Post at any time, rather than balk his Assignations : and once it is recorded he made a long Voyage, for the Pleasure

\* In Vit. Aristippe.

sure of conversing with the celebrated *Lais*, the *F—nny M—rry* of her Age. But here the Scholars have far outstripped their Master, if we except the Sailing Expedition, which Fortune hath put out of the question, by providing them with Mistresses, as well as Surgeons, in every Street.

It will not appear strange after what was said in the last Paragraph, that *Aristippus* had several natural Children : but there being no *Foundling Hospital* in those Days, he told their Mothers *in his easy Way* ; Procreation was not what he desired or *intended* ; that for his part, he considered Children as mere bodily Secretions : however, if the *Parish* chose to provide for them, he had no Objection. Our Proceeding till of late was the exact Counterpart of this: now indeed the Case is altered, and Gentlemen commit Fornication in

the Spirit of Patriotism, in order to raise Supplies for the *Herring Fishery*.

However, there is one thing which it would be unfair in me to suppress: *Horace* introduces *Aristippus* holding a Conversation with *Diogenes the Cynic*, wherein he says of himself, what History hath likewise confirmed;

— *Equus ut me portet, alat rex  
Officium facio* —

— *I sell my Flattery for Gain,  
And fawn for Luxury which Kings maintain.*

The Philosopher, it seems, not being born to an *independent Fortune*, condescended to accept certain Gratuities from the Princes and Great Men of his Time; and, *for fear of losing his Pension*, was their very obsequious and devoted

voted humble Servant ; which is the only material Point, wherein his Character differs from that of our Nobility, to whom nothing of this sort can with any Colour be objected.

But to return to my Argument, (which I do with the same Pleasure that a Gentleman who has cut out, returns to a *Rubber*) another Advantage of *Gaming* is, that it clears the Mind of many uneasy Passions. *Tully* has left us a Treatise against Perturbations ; but in my Opinion Mr. *Hoyle* has published a much better for Use and Practice : for whoever has studied the Works of this Philosopher, enjoys a State of most blessed Insensibility : he is in perfect Charity with all Mankind, forgiving Injuries, and forgetting Benefits : he has a Wife and Children, Relations and Friends : but he has neither Fears for

their Welfare, nor Tears for their Distress: he bears their Afflictions with the most Christian Patience, and kisses the Rod with which Providence hath chastised them: conforming precisely to that Divine and Stoical Precept of *Epictetus*, “ If thy Friend be in Extremity, thou mayest say thou hast Pity on him; but be sure not to feel any, because that is an Infirmitiy beneath the Dignity of Man.”

A third Advantage resulting from this Practice is, the Influence it hath upon the Military Establishment. It must give Pleasure to every Lover of their Country, to observe us exactly tracing the Plan which *Horace* prescribes in that solemn Ode addressed to his Friends, for the restoring warlike Discipline among the *Roman* Youth; speaking of whom he says;

*Angustam*

*Angustam, amici, pauperiem pati  
 Condiscut, & Parthos feroceſ  
 Vexet eques metuendus hastā.*

*Let the brave Youths, whose Souls for  
 Glory pant,  
 Sustain the manly Discipline of Want,  
 They ne'er ſhall ſhrink from Death's im-  
 pending Blow,  
 Nor breathe from Slaughter, 'till they've  
 quell'd the Foe.*

Horace appears to have been very fond of this Doctrine; for in another Part of his Works he tells a Story of a Soldier in *Lucullus's Army*, who had been *robbed of all his Money by Thieves*. The Fellow was in a violent Rage, *swore like a Trooper*, and fully determined neither to give or take *Quarter*, runs to the Head of the *Forlorn-hope*,  
 storms

storms a Castle, and shielded by his Despair, came off without Loss of Life or Limb: but when he had reimbursed himself by Plunder, his Courage by no means seconded the Motion his General made to him soon after, to go upon such another Expedition; for he very coolly asked him,

*D'ye think me, Noble General, such a  
Sot?*

*Let him take Castles who has ne'er a  
Groat.* Mr. Pope.

From whence we may collect, that Men in easy Circumstances are not the fittest to go upon desperate Adventures: and that those who have charged through a Troop of Creditors, are most likely to have the same Success when they face an Enemy.

What

What then shall we say to a *British* Army, in which there are *perhaps*—  
*Half a Dozen* Officers, all *Gaming-proof*,  
with empty Purses, and starved Hopes,  
who fear neither God nor Devil, have  
felt the worst that *Man* can do, and  
have laid in a Fund of Desperation suf-  
ficient to answer the Exigencies of an  
whole Campaign though it were com-  
manded by *Hannibal* himself? And shall  
we renounce such Advantages as these,  
in which the Interests of *Europe* are  
concerned, to gratify popular Prejudice  
and Clamour? I take *Gaming*, considered  
in this Light, to be the best Instrument  
for enabling us to fulfill our Treaties on  
the *Continent*.

Another great Advantage of *Gaming*  
is, that like *Charity*, it is the constant  
Reconciler of Differences, and the chief  
Uniter of Mankind: here Company  
meet

meet without the least Regard to Age, Condition, or Party : Fortune's Veterans mix with young Adventurers, and teach them the Path to Honour : *The Courier and the Patriot* cut in together, *equally* complain of *Grievances*, and *want Supplies* : no Man's Principles are questioned, if his Credit be uncontested ; for Money is indifferent to Parties, and freely lifts itself on either side.

To conclude, let me offer one Argument, which perhaps will weigh more with our Opponents than either Reason or Justice ; and that is, the Impossibility of succeeding in their Attempt. This is no Time to expect Success in Projects that have been so often baffled. What hath the Wisdom of the Nation effected by its Laws, or the Fury of the Rabble by its Clamours ? *The Rulers have conspired together, and the People imagine*

( 41 )

imagine a vain thing. Vain indeed !  
They had better therefore renounce their  
Opposition while they can do it with  
a good Grace, and say at once with  
the Great *Durandarte*

\* *Patience ! and shuffle the Cards.*

\* Vid. *Don Quixote.*

*F I N I S.*



F



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